

INDIANS AT WORK

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March 1940

UNITED STATES DEPARTMENT OF THE INTERIOR

OFFICE OF INDIAN AFFAIRS

WASHINGTON, D. C.

Front Cover: The photograph on the front cover shows an Indian woman in the Zuni Pueblo, New Mexico, where the weekly baking is still done in outdoor ovens of the Pueblo Indians' own ingenious construction. This and all other photographs taken in the Pueblo country, appearing in this issue were made by Frank Werner, Department of the Interior photographer.

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INDIANS

AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

Volume VIII - March 1940 - No. 7

One of the topics at Patzcuaro (see page 18) will be the contribution of Indians to world culture. One of the basic papers to be offered by the delegation from the United States will discuss Indian values - Indian capacities - as revealed by the material and social achievements of Indian groups down the ages and now.

A strong race, multitudinously differentiated, coping with and making use of one-half of the whole globe across twelve thousand years or longer, must have achieved many discoveries. It must have forged out many institutions which, since the basis of human nature is unchanging, necessarily are valid for the present and future as for the past. The League of the Iroquois - the Inca system for picking and training leadership - the superlative use of music in the social life of the Jesuit utopia of Patagonia - the cooperative set-ups of numberless and complexly adjusted types, of so many tribes! The universal religious aptitudes of the Indians; the almost universal cherishing of the earth and of the young; the almost universal glory of speech.

After twenty years or many more years, on the Southern desert there falls one deep rain, and then where nothing had been, there come the fields and the rivers of blossom, and ecstatic odor drifts from dark brown mountain-range to mountain-range. The unperished social values of the Indians are like that - as those immediate years are proving in many culture areas within the United States. The Patzcuaro meeting will register some of these facts, some of these hopes.

* * * * *

On a date more than ten years ago, when moonlight was glimmering on the dream cities of Mesa Verde, the exquisite cliff cities from pre-Columbian times - there came to join a little party of Indian defense workers, camping there, a man then unknown to its members. His wide learning and his powerful feeling were soon evident. His name was Ernst Huber, of Johns Hopkins University, an eminent anatomist.

Dr. Huber was studying the problems of the living Indian in the field. After this chance meeting at Mesa Verde he went among Guatemala's Indians. He found himself wondering at the complete oblivion in each country (he had visited Canada's Indians too) toward the Indian experiences of the other countries. And merely to get something started, he proposed that the International Congress on Eugenics, scheduled to meet in

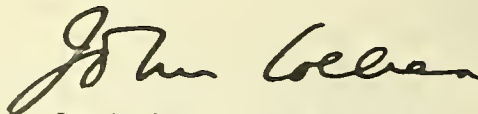
New York in 1932, be made the occasion for a "Graphic Display of the Native Races of the Americas." An international committee was formed under his chairmanship, Dr. Moises Saenz of Mexico being a co-chairman. The Indian Office, the Indian Defense Association, the Bureau of American Ethnology, and the Metropolitan Life Insurance Company each lent a hand, and with the help of anthropologists the Indian population record of North America, from Columbus to date, was assembled and placed on maps and charts. Among anthropologists assisting were Dr. John A. Swanton, John A. Cooper, Dr. Clark Wissler and Dr. A. L. Kroeber.

Meanwhile, at Taxco, in Mexico, in 1931, at the home of Dr. Moises Saenz, the same group which, at Mesa Verde, had encountered Dr. Ernst Huber, explored with Dr. Saenz and with Mary Doherty the possibilities of a Hemisphere Indian Institute - a clearing house of Indian data and a center for the promotion and the re-direction of investigations into Indian questions.

From the Taxco meeting there went out impulses which four years later, at Montevideo, at the Conference of American States, led to action pointed toward a Hemisphere Indian Conference. At Lima, two years ago, the action was renewed, and the endorsement of the project of a permanent Indian clearing-house was added. It was due to the active interest of Secretary Ickes, Secretary Wallace and President Roosevelt, as well as of the State Department, that the United States collaborated with Mexico, Peru and Bolivia in insuring the action taken at Lima.

A year ago, through the help of the Rockefeller Foundation, Mary Doherty went forth to take the news of the Hemisphere conference to the "Indianists" of all the countries south of Mexico. Her journey (through each Central American country, and through Colombia, Ecuador, Peru and Bolivia) has discovered a wealth of obscurely published, and written but unpublished, material never before assembled in one place; and of greater importance, it has discovered, in one country after the other, eager, competent, and impassioned individuals who are working for and with the Indian masses and who, until now, have not been in contact with one another or with the workers in Mexico, or here, or in Canada.

So it comes, that out of the slight but consecutive efforts of more than a decade, the Hemisphere Indian activity is being begun. Its possibilities are profoundly exciting. Its difficulties will be extreme. Not in less than a number of years to come, can the feasibility of the purpose be completely established. The United States should not and will not assume too important a role in the enterprise. But from the Indian Office here, a representative, Superintendent Aberle of the United Pueblos jurisdiction, in recent weeks has taken to the Organizing Committee of the conference the assurance of whatever needed help our Indian service can give. We and Mexico are preparing various papers intended to converge upon certain problems common to the two countries and to all the countries. Our own papers will be translated into Spanish, and issued in the two languages, for the convenience of delegates, in advance of the Patzcuaro gathering.



Commissioner of Indian Affairs

New Mexico Has 20 Governors at once: 19 of Them Govern Autonomous Pueblo Groups



Governor George Toledo of Jemez Pueblo

While newspapers almost daily headline the question of the coming national elections, nineteen Pueblo villages in New Mexico have quietly gone about the business of electing their governors for 1940, just as they have done since the coming of the Spaniards some 400 years ago.

At the end of each year Pueblo Indians elect administrative officers, each village constituting a distinct governmental unit.

These civil governments were first organized after the Spaniards came into New Mexico because the Spaniards expressed difficulty in consulting with the priestly hierarchies and secret societies which were the real government. The fundamental structure of the autonomous pueblo governments probably goes back many hundreds of years.

Although it is unusual for a governor to succeed himself, the governors at Pojoaque, Sandia and Zuni Pueblos were re-elected this year. Other elected officers in a pueblo generally consist of a Lieutenant Governor, Sheriff, War Captain, Fiscale, Secretary and Interpreter.

Spirit Of Public Service Deep

In Pueblo Life

In a number of Pueblos, it is considered offensive for a member to express any desire for candidacy, but once elected, tradition prescribes that he serve without remuneration, so deeply entrenched is the philosophy of serving one's people, whenever called upon, in pueblo life and religion. This often means personal sacrifices, for the responsibility of providing for the daily needs of the officer's family must fall to another member of the family or to the entire community as a whole. For example, the newly-elected Governor of Acoma had to give up a steady job, and it was necessary for his wife to find work.

After election results are announced one or two of the newly-elected officers often express a desire to withdraw because of other obligations. With encouraging words and offers of assistance from fellow-members of the pueblo, the newly-elected almost always voluntarily retract such refusals.

Santa Clara Holds Modern Elections

The Santa Clara Pueblo has recently modernized its government through the constitution adopted under the Indian Reorganization Act of 1934. As the Indian Reorganization Act specifically encourages Indian tribes or villages to revive their democratic forms and gives them legal assurance that they may observe tribal customs and religions, government under a written constitution does not mean that these Santa Clara Indians have broken with their past.

The pueblo has been divided into four opposing factions, which before the adoption of a constitution, made it almost impossible for either the pueblo officers or the Indian Service to meet effectively the problems of the Santa Clara people. Under the terms of the Santa Clara constitution, each of the four factions is allowed to select two representatives to serve on the tribal council. Each faction is also allowed to nominate one person for each of the six elective offices. The six officers are elected annually by a popular vote of the entire Santa Clara population.

CCC Workers Mending A Fence At Santa Clara Pueblo





Governor of Sandia Pueblo Enroute to Albuquerque To Market A Load Of Alfalfa

In accordance with the constitution, voting was by secret ballot this year, and a representative of each of the four opposing factions was allowed to stand at the polls from 8 a. m. until 5 p. m. while votes were being cast.

The casting of 42 absentee ballots by Santa Clara members who were at Albuquerque, Santa Fe, or other points outside the pueblo on election day created considerable newspaper comment throughout the state, as the state constitution denies white citizens the privilege of absentee voting in their own elections. A total of 240 persons, or 96 per cent of the total number of qualified voters, cast ballots in the Santa Clara elections this year.

The remaining 18 pueblos, with the exception of Jemez, have voted to accept the Indian Reorganization Act, but they have not as yet adopted constitutions or applied for charters of incorporation from the government.

Governors Carry Historic Canes

Almost every pueblo governor, on being elected, receives two silver-headed canes of historical significance which are the property of the pueblo and which are carefully preserved, passing from one governor to the next. One cane is the gift of the Spanish throne and the other is inscribed "A. Lincoln, Pres., U. S. A. 1863", followed by the name of the pueblo.

The canes from the Spanish throne date back to the seventeenth century when Pueblo Indians rebelled against the Spaniards for usurping more and more of their lands and demanding exorbitant tribute. To make peace, the Spanish government promised the Indians certain lands and rights of home-rule, giving pueblo leaders the silver-headed canes in confirmation of the grants.

In 1863 pueblo leaders journeyed to Washington to discuss their claims to these lands which had been encroached upon on all sides. The grants seemed vague and at that time the nation faced a crisis, but President Lincoln listened sympathetically to their plea. On examining the silver-headed canes from the Spanish throne, Lincoln gave the pueblo leaders canes also in token of his recognition of their old claims.

Pueblos Still Claim Spanish Grants

But these old Spanish grants still interest the pueblo peoples, who are as sorely pressed for land today as they have ever been in history.

Immediately after his election this year as Governor of the Jemez Pueblo, George Toledo, accompanied by Emiliano Yepa and Juan Pedro, interpreter, came to Washington in January to seek the aid of the Office of Indian Affairs in establishing a claim to one of the old Spanish grants. The Jemez delegation brought with it a copy of an interesting document dated in the year 1776, in which three pueblos, Jemez, Zia, and Santa Ana, are mentioned as the recipients of approximately one million acres of land from the Spanish government. The Indian Office suggested a search be made of the old public records at Santa Fe, New Mexico, to find, possibly, additional supporting evidence.

Governor Toledo carried his pueblo's two canes with him constantly in Washington and when the Jemez delegation visited a session of Congress, the two canes almost interrupted official proceedings. A regulation requires that any such objects, as umbrellas and canes, be left with an attendant outside the entrance to any official building in Washington. The governor absolutely refused to leave his canes with the attendant. Finally, after a great deal of persuasion on the part of an Indian Service employee accompanying the delegation, the party marched into the House chambers with Governor Toledo tightly clenching his canes while the attendant was left behind holding the Governor's blanket.

Officers Inaugurated With Dances

The inauguration of the officers takes place on Reyes (King's) Day, which was January 6 this year. Throughout the day and night in the nineteen Pueblos, dances were held in the homes of the newly-elected officers. These dances represent solemn ceremonies to the pueblo peoples, symbolizing the preservation not only of their political independence but what is even more important, the safeguarding of the traditional forms of worship. Probably nowhere else in the United States has the Indian political and religious independence withstood so steadfastly the continuous shock of generations of suppression.

The governor's responsibilities include such civic functions as maintaining order, keeping the pueblo clean, providing relief for the needy from community funds, and representing his village on all matters arising with the government, and with non-Indian groups, including tourists. On entering a pueblo, all outsiders should seek the governor's permission to visit.

To the war captain falls the responsibility of keeping order on public occasions and during pueblo ceremonials.

Policy in every pueblo is determined by the pueblo council and the leading men in the village, the extent to which the governor himself exercises his initiative varying with the established customs in each pueblo and the personal characteristics of the governor. In general, however, the governor refers to the council all important matters upon which a policy has not been clearly established, and he never consciously departs from the policy laid down by the council in executing it.

The nineteen pueblos and their governors who will serve during 1940 are:

Acoma	Martin W. Pino	San Felipe	Federico Garcia
Cochiti	Epitacio Arquero	Santa Clara	Pasqual Tafoya
Isleta	Juan Andres Abeita	San Ildefonso ..	Donicio Sanchez
Jemez	George Toledo	San Juan	Eulogio Cata
Laguna	Francisco Lorenzo	Santa Ana	Manuel Gonzales
Nambe	Pitacio Pena	Santo Domingo ..	Francisco Tenorio
Picuris	Jesus Mermijo	Zia	Lorenzo Medina
Pojoaque	Antonio Tapia	Taos	Juan Isidro Concho
Sandia	Ignacio Baca	Tesuque	Julio Abeyta
		Zuni	Henry Gasper

(This article represents the collaboration of Miss Eleanor Williams of the Washington Office, and Emil J. Sadi and James T. McBroom of the United Pueblos Agency, Albuquerque, New Mexico.)



Many Southwest Indians, Such As The Zuni Woman Above, Make Silver Jewelry By Hand.



Secretary Ickes Upholds Seminoles In Opposing Slaughter of Their Deer

In line with present-day policies of Indian self-government, Secretary of the Interior Harold L. Ickes, upon the recommendation of Indian Commissioner John Collier, has disapproved of the proposed slaughter of deer on the Seminole Reservation in the Florida Everglades. The extermination was proposed as a method of eliminating tick fever which is said to infect Florida cattle, but the Department does not agree that it is a necessary measure. Furthermore, the Secretary and the Commissioner believe it would be an unwarranted invasion of rights granted to the Indians under the Indian Reorganization Act of 1934.

In disapproving the extermination, Secretary Ickes is upholding the view of the Seminole Indians and of Mr. Collier and his staff who have made exhaustive investigations on the ground. Mr. Collier's recommendation holds that even if the slaughter of deer were necessary, the government would be obliged as a legal and moral measure, to obtain the consent of the Indians.

A considerable number of deer have been killed in other Florida areas in the campaign of tick eradication.

Deer Provide Needed Food

Following is a digest of Commissioner Collier's memorandum as approved by Secretary Ickes:

"1. The Southern Seminoles depend for their livelihood, in part, on the deer. The practical extinction of the deer for an indefinite number of years would destroy the use of their reservation, would require added relief expenditures, and would drive the Seminoles back to the unsavory show camps at Miami.

"2. The proposed attempted extermination would violate the express pledges made to the Seminoles commencing in 1935, when Secretary Ickes and I made these pledges to the whole tribe assembled.

"3. The proposed extermination would be impossible without the consent and cooperation of the Seminoles, which the tribe is a unit in refusing.

"4. Even assuming the consent of the Seminoles, the extermination and the subsequent re-stocking would require large expenditures by the Department of the Interior, for which no budget provision has been made and which would be of no benefit to the Indians.

Everglades Perfect Deer Country

"5. The success of the extermination effort, even if conditions were ideal, would be highly questionable; the control of the cattle tick

PICTURES ON OPPOSITE PAGE:

Above: Seminole Indian cowboys herd 1,500 head of tribally-owned Hereford cattle which were made possible through a government loan. Below: The three Seminoles who were elected trustees of the herd - Charles Micco, John Josh and Naha Tiger.

is practicable without deer extermination, as has been proved in East Texas and Louisiana; extermination of the cattle tick within the Everglades is not needful to protect the rest of Florida, but only to secure a lifting of the cattle quarantine from the Everglades area, locally, and to encourage cattle-breeding enterprise within this local area. But the Everglades is an inferior cattle country while it is a perfect deer country, and even from the narrowly economic view this region is worth more as a deer range than it is as a cattle range. (leaving out the social values of the Seminoles which would be disrupted through the extermination of the deer.)"

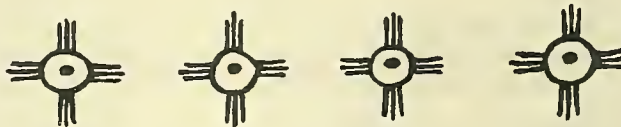
Collier And Murphy Visit Seminoles

In his memorandum to Secretary Ickes, Mr. Collier said further:

"Assisted by Daniel E. Murphy, our Indian CCC Director, I have gone into this subject from all angles. We have conferred at Washington with the representatives of the Bureau of Animal Industry of the Department of Agriculture, and of the Biological Survey of this Department, and at Miami with the Florida representatives of the Bureau of Animal Industry. We have met with our Seminole Agency officials, and with the Seminole councilmen, chiefs and other leaders from the several branches and areas of the tribe, and we have traversed the reservation.

"Because it bears upon the subject of deer conservation or extermination, I mention that our 70-mile journey to Big Cypress (the most remote Seminole encampment) required 10½ hours of very hard, continuous going, our light car being helped along by a six-tired truck, a huge jack, planking and logs, and ten men to push and haul: this, though winter is the dry season. We drove for miles through lakes. Why 300 Seminoles could hold off the United States Army through three wars, and why a total extermination of the deer might take years of time and then, probably, be not accomplished, can be realized only when one goes deep into the Seminole area of the Everglades.

"The Seminoles were unanimous that under no condition and for no price would they consent to the extermination of their deer. And it is my recommendation that you withhold consent."



PICTURES ON OPPOSITE PAGE:

Much of the Florida Everglades is unfit for traveling and remains one of the few wilderness areas in the country. The car in which Commissioner Collier (shown on top of the automobile) and his party rode got stuck while traversing the Big Cypress Indian Reservation. Indian Service officials conferred with the Seminoles in Florida to investigate a move by the state to slaughter all deer in an effort to exterminate ticks which carry "cattle fever."

(All Seminole pictures used in connection with this article were taken by Dwight Gardin, Shop Instructor at the Seminole Agency, Dania, Florida.)



"We Are A People Alive"

BY WILLIAM FRAZIER, AN INDIAN OF ROUND VALLEY, CALIFORNIA

(Edit. Note: Mr. Frazier, a member of the Covelo Indian Community in California, is a graduate of the Indian Service school at Chemawa, Oregon. He is an outstanding representative of the modern California Indian. The essay appearing below was written in connection with a patriotic occasion in California and was sent to INDIANS AT WORK by one of Mr. Frazier's numerous white friends.)

A talented artist has painted a sadly beautiful picture called "The Sunset of a Dying Race."

A gifted sculptor with marvelous skill has expressed the same pathos in "The End of the Trail."

A beloved singer of ballads, of hope for the white man, gave to the Indian an epic of beauty - but also of despair. He beheld our nation scattered, saw the remnants of our people sweeping westward, wild and woeful, like the withered leaves of autumn.

A New England author embodied in a splendid mournful essay the same hopeless thought. First, he gave a charming romantic picture of the simple, natural lives of the North American Indian. "All this is passed away. Across the ocean came the Pilgrim band, bearing the seeds of life and death. The former was sown for you, the latter sprang up in the path of the simple native. The anointed children of education have been too powerful for the tribes of the ignorant. Here and there a stricken few remain, but how unlike their bold untameable progenitors. The Indian, of falcon glance and lion of bearing, is gone; and his degraded offspring crawls upon the soil where he walked in majesty. As a race, they have withered from the land - their council fire has long gone out on shore - their war cry is fast fading to the untrodden West. Slowly and sadly, they climb the distant mountains, and read

their doom in the setting sun - they will only live in songs and chronicles of their extermination."

White man, this artist of yours, this well-loved poet, this sculptor of note, this eloquent essayist - all have told a truth.

The old Indian is dying, and so too, is the old Caucasian. Our ancient brave in war paint and feathered headdress has indeed reached the "Trail's End", and so too, has your old warrior with his glittering uniform and clumsy musket. They live together only in their monuments of bronze and stone.

Again it is true; we are very unlike our "bold untameable progenitors", in many, many ways - and so too, are you.

But we are not entirely different from our forefathers; we may indeed have lost our falcon glance and lion bearing, but we still claim the same basic qualities of alertness and fearlessness. We are merely turning them to the conquest of our surroundings as did our forefathers - as do you - as did your forefathers.

Give us credit for the advancement we have made.

Says our essayist "The anointed children of education have been too powerful for the tribes of the ignorant."

True. True of my race, and no less of yours. True yesterday, true today, and no less true tomorrow. But white man, your secret of power has not escaped the falcon glance of the Indian; today, with lion bearing, he is after his share of the potent ointment of education.

We are not a dying race. We are not a miserable race. We are not a vanquished race. No race of people is dying, which in a generation can transform the blanket into a tailored suit, the tepee into a modern bungalow, the feather headdress into a "The Yanks are coming." This we have done.

There are today many Indians throughout the nation who are fitting examples for anyone to follow - Indians who have attained enviable stations in life - Indians who are a credit to their country and race.

Some may say "Well, what about the Indian on reservations. They are living just as their ancestors did." Again, I will say, heredity and tradition that have come down to us through generations cannot be overcome in a day. Are not the same things true of your race? Are there not people in your midst who cling to the old style, old

customs, and who bitterly bemoan the foolish sinfulness of the present age?

In 1917 when Uncle Sam called for soldiers, he found the Indian boy ready to defend the standard that only a few years before was bent on his own extermination. He ate and slept side by side with his white brother. Together they endured untold hardships, they marched, they fought, and together they died for a cause they were taught was Democracy.

No! We are not a dying people. We are a people alive.

Into that great melting pot the world calls America we are pouring no mean, degraded stream. Our contribution may be the rough ore, primitive, but fellow-countrymen, it brings no poisonous alloy from the older putrid melting pots of Europe and Asia.

Oh, America! We are primitive; young - we bring to you the supple sinew, the trusting, open mind, the hope, the spirit, the eagerness, the noble purpose of youth; youth, uncowed by fear of failure, youth untainted by surfeit of success. We are eagerly grasping, we are ready.

Not all artists paint the Indian as a dying race. Maynard Dixon, of California, in painting two murals for the Indian Offices in the Department of the Interior, Washington, D. C., has portrayed a people looking to the future. The two murals show the passing of the old regime and the beginning of a new era.



Artists In Ivory

By Margaret E. Murie



The following excerpts and picture are from Mrs. O. J. Murie's article which appeared in the Natural History Magazine.

"In June the Eskimos of King Island, fortress-sided rock in Bering Sea, will come sliding onto the long, smooth beach above historic Nome in their great walrus-skin boats and begin their seasonal activities as artists in ivory. As many as 40 people, with all the pots, kettles, rolls of skins, puppies and babies necessary for a summer's encampment, will spill out upon the shore, and summer for the King Islanders will have begun ...

"Centuries ago the first Eskimos to come to Bering Sea carved and decorated harpoon heads, knives, and darts that have commanded the admiration and wonder of all who saw them ... They left an unusual artistic heritage to their modern descendants; the gift of a hand so steady, so skilled with knife and adz that it held within itself an unshakable sense of technique - a knowledge of ivory, its texture and cleavages, so old, so sure that it need not even be thought about.

"So all around the tent. Quiet talk, quiet jokes, low laughter, rugged calm faces, the sure movement of brown fingers. Salt shakers, cribbage boards, butter spreaders, pickle forks, napkin rings, pen holders, paper knives, crochet hooks, bracelets, the things which white folks like to buy, take form; and little animals, the animals they know, bear and walrus and seal, take shape. Walrus and seal form the favorite motifs of the King Islanders ...

"I asked one of them: 'Which do you like best, summer or winter?' He answered quickly, 'Winter.' He was thinking of the time when he would be back in the life that was long ago, with some of the things that money can buy but also in possession once more of the primitive independence which is so dear to the Eskimo

"Out here on St. Lawrence ivory carving is not quite so communal an activity as among the King Islanders. But in the old village of Gambell in the northwest corner of the island the Government has helped the men build a workshop. Here they repair their boats, their precious outboard motors, their sleds, tools and implements. And here in the quiet months of July and August, when hunting and trapping are slack, men who carve gather in small groups, each with his wooden kit of tools and ivory. They have not been carving for white folks as long as the King Islanders and are not all so skilled, yet there are some among them who are artists ...

"Artists in ivory! ...For these are artists. They carve when they feel like carving. The roots of their art lie in the shadowy past of the primitive North. Their output cannot be computed nor regimented. And this is a cheering thing. Because there is hope that Eskimo carving may continue to belong to the precious realm of real art.

A bracelet and its reflection showing both sides. This is a type of article the modern Eskimo artist carves for "white folks." His skill is not impaired by such makeshift tools as discarded dentist's drills and hacksaw blades.

Simple Readers on Indian Life

Now Being Published in Navajo and English

Four years ago a field supervisor of the Indian Service's Education Division dropped a small hectographed booklet on the desk of the Director of Education. The booklet was hand-bound in a red and white cloth, and on the cover bore the title "Home Geography." Inside was a simple, yet delightful account of life in Tesuque Pueblo as it is influenced by environmental factors. Its author was the day school teacher in the Tesuque Pueblo, Mrs. Ann Nolan Clark. She had prepared the booklet to help her children learn to read and to aid them in understanding and appreciating the life about them. It had been hectographed and then illustrated by the children themselves.

This little pamphlet has grown into a story book, accepted for publication by the Viking Press. It should appear in print sometime during 1940. The author showed an unusual ability to understand the Indian people whom she wrote about, and those in the Indian Service who have read her writings believe they possess an unusual literary quality. For almost two years Mrs. Clark has been freed of regular teaching and encouraged to write about the lives of Indian children and Indian people in various parts of the country. This month three of her little stories are being printed by the Education Division for use in Indian Schools. The stories have such universal appeal, that they may well find a permanent place in the libraries of white schools throughout the country.

"Little Herder" Considered Authentic By Navajo

The first little book of stories entitled "Little Boy With Three Names" describes the adventures of Little Joe, a Taos Indian boy who is home in Taos for the summer vacation, after a year away at the Santa Fe Boarding School. The story is attractively illustrated with a large number of full-page drawings by Tonita Lujan, a Taos Indian girl, who studied art at the Santa Fe Indian School under Dorothy Dunn.

The booklet is being printed at Chilocco by Indian student printers. Phoenix Indian School is printing two more of Ann Clark's stories. "Little Herder In Spring", is the first in a series of four Navajo tales, which describe a Navajo girl with the flock of sheep she watches through the four seasons of the year. The "Little Herder" series deal with the Red Rock Area near Shiprock, New Mexico, on the Navajo Reservation, where Mrs. Clark spent a number of months familiarizing herself with Navajo life and customs. The stories have been carefully read by a number of Navajos, and pronounced authentic pictures of family life in the area.

Illustrated By Indian Artist

Only a limited edition of "Little Herder In Spring" is being printed in English. The story is illustrated by large black and white drawings by Hoke Denetsosie, an unusually talented Navajo who is studying art at the Phoenix Indian School, under Lloyd New. It is intended shortly to publish this story in a Navajo and English edition, which will represent the first unit of reading material in the native language for use in Navajo schools. Other volumes of the "Little Herder" series will appear during 1940.

The companion piece to the first of the "Little Herder" stories is "Who Wants To Be A Prairie Dog", a Navajo fairy tale, detailing the adventures of "My Little Boy" on his way to the sheep dipping. "My Little Boy" is short and fat and lazy, and when he came to a prairie dog hole right in the middle of his path, his legs weren't long

enough to step over, and he was too lazy to go around, so he fell in, and the story tells what happened thereafter. It contains black and white drawings by Van Tishnah-jinnie, a young Navajo artist who studied with Dorothy Dunn at Santa Fe, and who recently has been studying with Lloyd New at Phoenix. A later edition of "Who Wants To Be A Prairie Dog" will appear in Navajo and English. Copies of these readers will be distributed on request to the schools of the Indian Service and may be purchased by those outside of the Service from any one of the three schools cooperating in the publication of experimental books: Haskell Institute at Lawrence, Kansas; Chilocco Agricultural School, Chilocco, Oklahoma; or Phoenix Indian School, Phoenix, Arizona.

Excerpts From "Little Herder in Spring" by Ann Clark.

POSSESSIONS

One day
My father told me
That all The People
Had possessions.

He said,
"Sheep and horses
For the men and the women
And land for all.
That is enough."

My father said this.

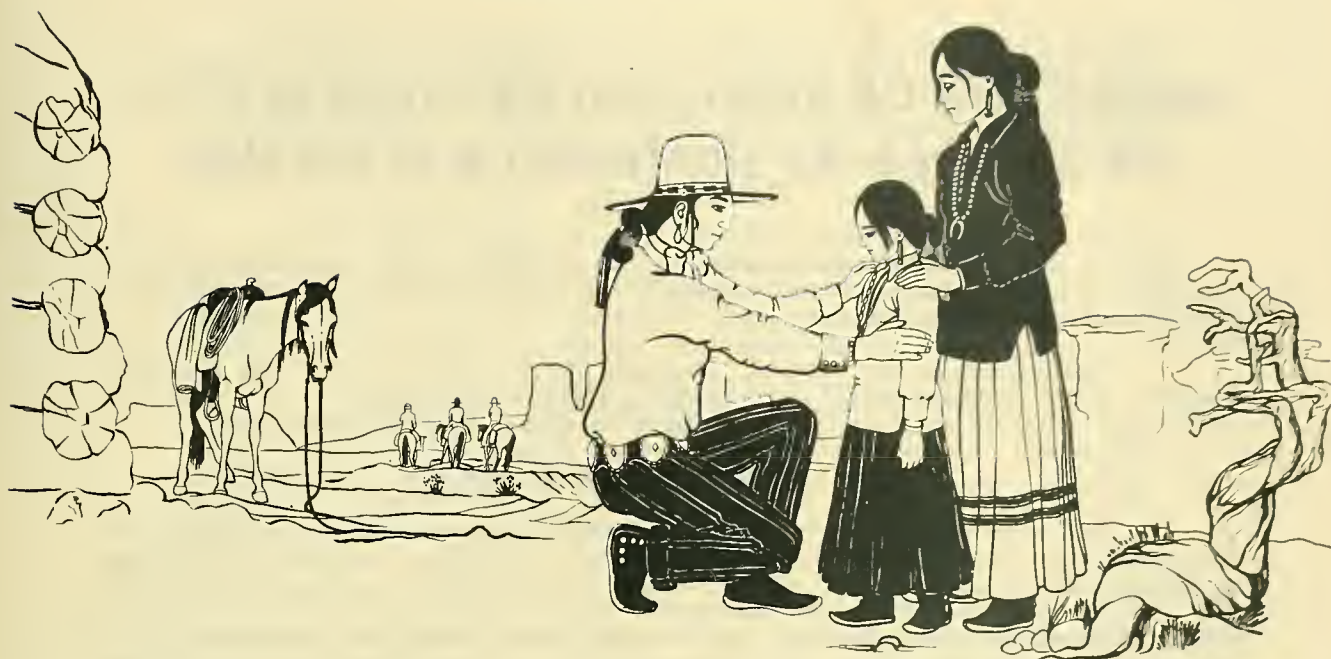
But I think

There should be something more
Besides sheep and horses
And land for all.

There should be little girls
For little girls to play with,
That would be enough,
I think.

Drawings by Hoke Denetsosie, Navajo Artist.





In the morning
 When my father
 Leaves for Meeting
 He says to us,
 "When I come here again
 Then I will know
 If it is best
 To have many sheep
 Or few sheep,
 To use the land
 Or let it sleep."

But
 When my father
 Comes home from Meeting
 He does not know
 Which Talking-Way to follow.
 Then my mother

Said to me.
 "A Meeting is like rain.
 When there is little talk;
 Now and then,
 Here and there,
 It is good.
 It makes thoughts grow
 As little rains make corn grow.
 But Big Talk, too much,
 Is like a flood
 Taking things of long standing
 Before it."

My mother
 Said this to me,
 But I think
 She wanted my father
 To hear it.

Indian Life Of American Hemisphere To Be Studied At Conference in Mexico

On the fiftieth anniversary of the founding of the Pan-American Union, countries of the two American continents will send representatives to the first Hemisphere Conference on Indian life.

The Conference will meet at Patzcuaro, Mexico, April 14. It will give recognition of the American Indian as an asset and also a problem of the entire Western Hemisphere. The Pan-American Union has taken an active part in the project.

Thirty Million Full-Bloods In Americas

Called by the International Conference of American States, The Indian Life Conference will bring together representatives of the various governments with large Indian populations; representatives of the Indians themselves, and experts on Indian life from the many countries. All nations of North America except those of the Caribbean Islands, and all nations of South America, except Argentine and Uruguay, have significant Indian populations. In a number of the southern countries Indians make up 80 per cent of the entire population. There are thirty million full-blood Indians in the Americas.

Commissioner Collier Heads North American Committee

The First Indian Life Conference is being prepared for through an organizing committee headed by Dr. Luis Chavez Orozco, head of the Indian Service of Mexico, and by two coordinating committees, one for South and one for North America. Commissioner John Collier of the United States Indian Service is Chairman of the North American Committee. Concerning the Conference, Commissioner Collier said:

"Indian administration on a hemisphere-wide scale has gone ahead for more than 400 years. In that record are some of the blackest chapters of the history of the human race, but there are splendidly bright chapters too. Some great statesmanship has gone into Indian Service, in many countries, in these centuries past.

"Today, after 400 years, we find the full-blood Indians more numerous than at the time of Columbus. And we find that they are Indians still - in spirit, as well as in blood. Of the pre-Columbian heritage of the Indian, an astonishing amount is living, functioning, and even developing and creating, today.

To Establish Clearing House Of Data

"It is a strange fact that in all these hundreds of years there never has taken place a hemisphere-wide consultation either on the part of the Indians or on the part of the governments charged with their well-being. Nor has there ever yet been set up a clearing-house of data upon the living Indians and their practical problems. The Patzcuaro meeting will be the first of its kind in history and it ought to prove epoch-making. It was resolved at the Inter-American Conference at Lima, Peru, two years ago, that the first Indian conference should study the possibility of the establishment of a permanent Inter-American Institute, or clearing house of the facts of Indian life.

"Within recent years, Indian administration has taken on far more significant forms in a number of the countries - in Mexico, in the United States, in Brazil, for example. Comparison of experience - as in the fields of education, health, legislation, land-holding and land-use, arts and crafts and applied anthropology - as planned for the Patzcuaro meeting, should have practical effects in nearly all of the countries.

"But more significant has been the awakening among the Indians themselves, in many countries, of a new consciousness, a new hope and assertiveness. After the hundreds of years, the increased Indian race has commenced, though only just commenced, as yet, to claim the right to make its own destiny. And it is one of the great races of the world.

Indians Essentially Democratic Despite Pressures

"Possibly of greatest moment of all, is the fact that everywhere - in all of the countries without exception - the Indians have clung against overwhelming pressures lasting for generations to their philosophy and practice of local democracy. What this fact can mean becomes clear after a minute's thought. The Western Hemisphere is one of the last, and one of the beleaguered, citadels of democracy - of human culture. And in the Western Hemisphere it is especially the Indians who are immovably devoted to local democracy. Here is a bond of mutual interest, and a common asset, and a common program, which can give a greater significance to the Hemisphere solidarity which the nations of the two continents are seeking."

JAMES B. KITCH DIES

At the moment of going to press, the magazine has received word of the death of James B. Kitch, former superintendent of the San Carlos Apache Reservation in Arizona. Mr. Kitch, one of the outstanding superintendents of his time, retired in 1938 because of illness. He died at his home at La Jolle, California.

TOWARD A BETTER UNDERSTANDING OF INDIAN LIFE

If a teacher in a Sioux community refuses to recognize the old Sioux custom of "give-aways" at the death of a Sioux tribesman, she may find that her teaching and guidance are meaningless to her Indian students. The same is true in other Indian communities where customs vary with the background of the particular Indian tribe and with its degree of assimilation in the white race.

To aid the teacher as well as other Indian Service employees in understanding the "special problems" of diversified Indian communities, the Indian Service's Education Division has sponsored a series of summer schools for the past four years.

Discussion and demonstration classes are offered in subjects which attempt to correlate the present program of helping the Indian toward economic self-sufficiency with the needs and attitudes of Indians in the local community. Experienced employees of the Indian Service as well as experts outside the Indian Service in the fields of modern education, art and mental hygiene will lead the classes. Over fifty colleges have allowed credits for the courses at the Indian Service summer schools.

Three schools will be conducted this summer, the first two at Chemawa, Oregon, from June 20 to July 31, and from July 5 to July 31. The third school will take place at Santa Fe, New Mexico, from August 5 to August 30. The first summer school at Chemawa, Oregon, is designed to serve the representatives of the Indian Service in Alaska, and the second is planned to meet the needs of Indian Service employees and public school teachers in the northern tier of states and along the Pacific Coast.



Navajo Men and Women Go To School To Find Out What Youngsters Learn

As colorful a group as ever attended any school came to the Wingate Vocational High School for a two weeks' period in December. They were adults, ranging in age from 19 to 71, of whom less than half spoke English or had ever before attended school.

To Navajos, school is an alien institution only dimly understood. Many prefer to keep their children at home to herd sheep, or think a year or two of schooling is sufficient. This adult school was planned to show Navajo leaders what their children are learning, how they live at school, and at the same time, give them some insight into the problems of adjustment the students face when they leave school to make a living on the reservation.

Many Sleep In Bed For First Time

During these two weeks, the 55 men and women "students", lived and ate with the regular students in the dormitories and dining room, attended classes and took part in all the school activities. The women wore Navajo dresses and several brought young children. Many had never slept in a bed before or under any but a hogan roof; most of them had followed the traditional Navajo nomadic life, moving from winter to summer range with their flocks, supplying their simple needs by cultivating small patches of corn, squash and melons. They had come from all parts of the reservation, and were leaders in their communities - chapter officers, school board members and former council members, as well as headmen of their tribe, all with a keen sense of responsibility for the future of their people.



Navajos Who Visited Fort Wingate Vocational School For A Two Weeks' Course
(Photo By Milton Snow, Navajo Agency, Arizona)

The adult "students" spent part of each day in attending regular classes as observers and the balance in special classes of their own. Observation occupied two periods daily of two hours each, one in academic and another in vocational classes. The regular students acted as interpreters, and the visitors were encouraged to ask questions and participate in the classes. Public speaking, art and laboratory science proved the most popular subjects for observation.

Navajos Learn To Write Their Names

Special classes in reading, writing, arithmetic, and speaking English were arranged, and most of those who could not write their names practiced painstakingly day after day. One Navajo woman lamented one morning at breakfast that she had worked so many hours the day before learning to write her name, that she had lain awake at night thinking how she would do it, and now she had forgotten and must start all over again. A 70-year-old headmen from Steamboat Canyon said he was too old to learn for himself, but not too old to tell other Navajos what they should learn.

In addition to observing regular classes, the men had short courses arranged for them in making farm implements, agriculture, woodworking, silversmithing, leather craft and other subjects. They were permitted to choose any subjects they wanted. Some had brought skins to tan, shoes to re-sole, and harnesses to mend.

The women observed the girls' classes in weaving and home economics. They were entranced by the kitchen and laundry equipment, most of them having never seen such equipment before. Classes for the women included the washing, carding and spinning of wool, canning, sewing, home and child care.

Germs Puzzle Adults

Health and medical care also had its place in the program. Adults were encouraged to take the same medical examination as students on entering the schools. The dentist and trachoma physician were on hand and a number of teeth were pulled or filled and many eyes treated. The various groups toured the hospital, while the doctor, dentist and field nurse gave illustrated talks. The Navajo women requested classes for women only, and several of these were arranged by the field nurse. In the science laboratory the adult "students" peered through microscopes at slides showing disease germs and studied the fate of bacteria in water, before and after boiling. The demonstration of "invisible life", which is the translation of the word "germ" in Navajo, created lively, if somewhat bewildered interest.

In the dormitories the adults observed the same rules as the students, getting up, going to bed, bathing and making their beds along with the rest of the school. Some of them were confused at first by the great rooms, long halls and the stairways, but after a day or two seemed perfectly at home. The evenings were left free, in order that the adults might join in the outside activities of the school - games, club and council meetings, motion pictures, assemblies or the social life of the dormitories.

Tohatchi Leader Wants To Return

As the adult "students" prepared to leave the school, many of them asked that a similar school be held every year. An old man from Tohatchi said he had tried to work hard and be young again so they would ask him to come back and learn more. So successful was this school that plans are now being made to hold a similar institute in the spring at one of the other boarding schools.

(Condensed from a longer article by Lucy Wilcox Adams, Superintendent of Indian Education, Navajo Service, Window Rock, Arizona.)



Thlinget Indians Bring New Life To Old Totems

Alaskan Indians Revive Art Of Totem Carving

By Harry Sperling, Alaska Region, U. S. Forest Service

The art of totem carving among Alaskan Indians, after nearing extinction, is now rapidly coming to life. Many early missionaries to Alaska attempted to wean the natives away from their uniquely carved totem poles, which displayed their heraldic symbols, carried down their tales of valorous wars, and kept alive their legends. With the support of the Bureau of Indian Affairs, the Alaska CCC, directed by the Forest Service, now is restoring the totem pole to the Indian country.

When many of the Indians of Southeastern Alaska abandoned their old villages for new and larger settlements, they left their totem poles and community houses to decay and disappear. Totem carving had practically ceased at the turn of the century and the art of recording genealogy, legend and history through this striking method was in danger of being lost.

A few large poles were preserved, however. One group which was displayed at the St. Louis World's Fair in 1904, and later moved to Sitka, still remains; the Smithsonian Institution and other museums have a few; single poles are found in the parks of some west coast cities, including Ketchikan, Alaska, and in front of curio stores in southeastern Alaska. The majority, however, crashed to the ground as the result of neglect.

The Forest Service which supervises CCC activities in the Alaska Territory, undertook to direct the restoration of the old totem poles in the fall of 1938. Though native Indian CCC workers were employed in almost all cases, one allotment of WPA funds was used. All the workers are Indians and the number employed on October 31, 1939 was 89. Indian owners of the poles dedicated them to public use so that public money could be expended on the restoration work.

Over 100 poles and a number of other Indian craft objects are to be reconditioned. In addition, some striking poles rotted beyond repair are being used as models for the carving of the exact duplicates in design and size.

The poles are being restored with faithful historical accuracy and old skilled native carvers are employed to give technical direction and to instruct the young Indians in the art. The old carvers resurrected ancient knives and adzes used by them and their forefathers. Blacksmiths at the CCC camps turned out copies of these crude implements in sizable quantities as the activity expanded.

Some of the poles are five feet in diameter and sixty feet in height. Working in the soft but highly rot-resistant western red cedar, the cutting away of the outer decayed material, the sinking of the grooves into the sound wood beneath, and the splicing in of new pieces where necessary have proceeded rapidly. The in-

"Sun and Raven Pole" Before Restoration



"Sun and Raven Pole" After Restoration



terest displayed by tourists since the work has started indicates that many of the young Indian carvers will be able to earn a livelihood from the carving and sale of miniatures to those visitors who come to view the original poles.

A large shop established in the hall of the Alaska Native Brotherhood at Saxman, a Thlinget village, situated on Tongass Narrows, three miles south of Ketchikan, will turn out the largest collection of restored Thlinget poles. Readily accessible by car, the 11 poles erected here to date have been visited by thousands of Alaskans and tourists who pass through Ketchikan. When finally completed, the Saxman project will have between thirty and forty poles, all in a suitable setting, and each with its individual legend and history set forth in an attractive pamphlet.

Other work-centers and display sites for the poles are the Thlinget villages of Klawock, Wrangell, and Sitka; and Hydaburg and Kasaan villages of the Haida tribe, both with fine ex-

amples of the excellent Haida poles.

Ketchikan carvers have done an outstanding job on the famous Thlinget Chief Johnson pole in the heart of the city. This pole is probably known to more travelers than any other Indian craft object in Alaska.

In addition to totem pole restoration at Kasaan, a magnificent old Haida community house constructed in 1880 by Chief Son-i-hat is being repaired. This structure was presented to the Federal Government for restoration by the son of the old Chief James S. Peele, and family. It is forty-five feet square and is built of large timbers and planks, all hand-hewn. Considered one of the finest examples of this famous type of Alaska Indian dwelling, it is being restored with painstaking accuracy for detail. In this, as in the work on the poles, great effort is being made to keep away from modern construction methods, and considerable study and research is required for the restoration projects.

(Photos, Courtesy of U. S. Forest Service.)



SPAULDING APPOINTED SUPERINTENDENT OF HASKELL

Warren Spaulding, who has been the acting superintendent of Haskell Institute at Lawrence, Kansas since December 1938, has been appointed superintendent of the school.

Mr. Spaulding entered the Indian Service in 1924 as a carpenter at the Flaudreau Indian Vocational School at Flaudreau, South Dakota. Promotions to head carpenter, instructor of shop subjects, and head of the industrial training department followed in quick succession. He was transferred to Haskell in 1934 to become head of the industrial training department. As superintendent of Haskell, he succeeds Russell M. Kelley, who was transferred in December 1938 to Muskogee, Oklahoma, to be educational director for the Five Civilized Tribes.

from the Mail Bag

Many Comments Received Upon Publication Of Vivid Navajo Booklet

In the February issue of "Indians At Work" there appeared an article discussing the illustrated booklet recently published by the Education Division of the Indian Service. This booklet, entitled "Along the Beale Trail", portrayed in dramatic fashion the ravages brought by man's mishandling of the once richly vegetated Navajo-land.

Following are some representative comments on this publication:

"In reading Along the Beale Trail one felt a gathering sense of impending doom. Having seen some of this country, I was the more easily impressed because I could hardly imagine the lush growth of 80 years ago. I don't know what will convince the Navajo, but certainly this little booklet is very persuasive ..." Russell M. Story, Claremont Colleges, Claremont, California.

"Thanks for "Along the Beale Trail." It is an impressive story and telling it with photographs does what hundreds of words could not ... We need much more of this type of presentation ..." Joel David Wolfsohn, Assistant to Commissioner of General Land Office.

"... It is certainly the most dramatic and convincing story of soil erosion and control that I have ever seen." James W. Young, Director, Bureau of Foreign and Domestic Commerce, Department of Commerce.

"... This is an excellent little booklet, and I am sure it will prove helpful in convincing the people of the Navajo region that conservation of soil and water is absolutely necessary if their land is to remain in a condition suitable for grazing and agricultural purposes ..." H. H. Bennett, Chief, Soil Conservation Service, Department of Agriculture.

"... It certainly should effect all but the most fossilized minds. Would it be possible for us to get a considerable number of copies? We could use them to great advantage, and at least would like to put them in the hands of our directors." Oliver La Farge, President, American Association on Indian Affairs.

"... I think that Messrs. Lockett, Snow, and Beatty are all to be congratulated in unqualified terms. It is by far the most intelligent presentation of the kind that I have ever seen and it manages to be both dramatic and to carry the conviction of scholarly documentation and complete fairness of approach." Stacy May, Assistant Director of Social Sciences, Rockefeller Foundation.

"... This is an amazing document. I am asking for an additional copy or two to use in some of my talks on human resources and education in a January western trip." W. Carson Ryan, The Carnegie Foundation for the Advancement of Teaching.

"... It certainly speaks volumes and cannot fail to be convincing ..." Mrs. J. Atwood Maulding, Director of Personnel, Department of the Interior.

Florida Resident Protests Killing Deer

The letter below is an example of the many interesting comments the Department of the Interior has received from Florida residents recently on the controversial subject of whether deer should be slaughtered as carriers of the tick which breeds "cattle fever." It is published for its humanitarian sentiments rather than for the scientific validity of its contents.

Secretary Ickes:

Dear Sir:

I am writing to tell you I am one who approves of your refusal to allow deer slaughter on the Seminole Reservation and hope you will read the enclosed clippings.

I was born in Maine, but have resided in Florida since 1919. Ticks breed in weeds and wood. I've had more ticks on my dogs in places where no deer have been for years and years. In Fort Lauderdale they were even in the walls of the frame buildings and I had to pick them off my dog daily. In some parts of Miami that have been settled and no deer have been here for fifteen or twenty years, there are ticks.

Any vacant lots are breeding places. I lost three pups out of one litter with tick fever right on N.W. 74th Street, in Miami and my dog had been only in the yard which is in a built-up section of town.

I do hope the U. S. Government will do something to put a stop to it. After they kill the deer they would likely start on other animals, as ticks get on rabbits and even chickens. In fact, they will get on a person and bite, but not as often as on animals. The cattlemen could dip the cattle instead of killing all the poor innocent deer. If, as they claim, the ticks that carry tick fever are on deer, the deer would die anyhow. Florida, being tropical, probably will always have ticks, the same as numerous other insects like roaches, ants, scorpions, spiders, etc.

Many people feel as I do and think the Government should do something to stop this political slaughter.

All those dead deer rotting and breeding flies are even a danger to people's health.

I probably took more notice of the deer slaughter than some people, because Maine protects the deer with only a short open season and then a limit as to the number that each person may kill.

Respectfully,

Miami, Florida.
February 3, 1940.

Couple Revisit Schools They Taught 50 Years Ago

Dear _____:

...We reached home safely after a 15,647 mile trip last summer. Visited at the first two Indian schools my wife and I taught at nearly 50 years ago. Saw both oceans. Was in Canada twice - Colandar and Vancouver ...

J. H. Bratley, Retired Postmaster,
1177 N. W. North River Drive,
Miami, Florida.

INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

The Navajo Reservation has been advised that \$20,000 was approved by President Roosevelt, in his budget message, for the Gallup-Shiprock Highway U. S. 666. Practically all of that section of the road on which the money would be expended lies on the Navajo Reservation. The President also recommended that \$10,500 be expended on the Fruitland Irrigation Project and \$16,000 on Navajo Reservation work. Phoenix, Arizona. The Republic. 1/9/40.

Francis Naranjo, a Santa Clara Pueblo Indian and a student in architecture at the University of New Mexico, was the only New Mexico boy to take part in the state elimination contest for the Paris prize architecture competition. The prize for which he is competing is a year's study in Paris at the Ecole de Beaux Arts, sponsored by the Society of Beaux Arts Architects of New York City. Albuquerque, New Mexico. The Albuquerque Journal. 1/28/40.

The Indian Defense League of America, with headquarters at Niagara Falls, has appealed to Senator James M. Mead of New York to sponsor a law under which certain North American Indians will no longer be classified as aliens and "subjected to discrimination in employment." The matter concerns numbers of North American Indians born in Canada, who have spent the greater portion of their lives in the United States. By virtue of the Jay Treaty of 1794, these people are privileged to dwell in America without molestation or question of their citizenship, but now find that through certain acts they are deprived of their right to work. Senator Mead has said he expects to introduce a bill shortly to help alleviate this situation. Syracuse, New York. The Herald American. 1/14/40.

Indian law enforcement was the subject of discussion by Indian Service officials and delegates from tribal councils in connection with the quarterly meeting of Indian Service superintendents of the Great Lakes Area, held recently in Minneapolis. Duluth, Minnesota. The News Tribune. 1/27/40.

Fifty-one thousand tons of coal have been mined on the Navajo Indian Reservation from twelve mines, five of which are in Arizona and seven in New Mexico, during the past year. Most of the coal is used by governmental agencies on and off the reservation. About sixty-five Navajo miners are employed in the twelve mines. Phoenix, Arizona. The Republic. 1/7/40.

Payment of \$18,247 for Bonneville power project right-of-way clearances through reservation lands has been made to Yakima tribesmen. Nearly 1,000 acres of land was involved. Yakima, Washington. The Herald. 1/18/40.

Four white families have been ordered by the Niagara County Court to leave the Tuscarora Indian Reservation by March 1. The Court held that a state law of 1820 required eviction of non-Indians as "intruders" when a majority of the tribal chiefs so requested. New York, New York. The Times. 2/2/40.

The aid of Governor Sprague, the Chambers of Commerce and the civic clubs of Portland, Hood River and The Dalles is being sought by Columbia River Indians in their campaign to clean up the Indian village at Celilo Falls and provide housing for those who live and fish there. Portland, Oregon. The Oregon Journal. 1/27/40.

The National Guard can't use them but the Indians can, so more than 200 pairs of Army shoes, condemned as unserviceable, are to be shipped to the Bureau of Indian Affairs from the Hartford Arsenal. Hartford, Connecticut. The Courant. 2/4/40.

BOOKS AND MAGAZINES

NEW BOOKS

ACCULTURATION IN SEVEN AMERICAN INDIAN TRIBES, Edited by Ralph Linton.

- Appleton-Century. \$4.00.

A SOCIAL STUDY OF ONE HUNDRED AND FIFTY CHIPPEWA INDIAN FAMILIES OF THE WHITE EARTH RESERVATION OF MINNESOTA, Hilger, Sister M. Inez. (Thesis for a degree. Copies may be obtained for the use of Indian Service employees from J. C. McCaskill, Washington Indian Office.)

- Catholic University Press, Washington, D. C. \$2.00.

CULTURAL RELATIONS IN THE PLATEAU OF NORTHWESTERN AMERICA, Ray, V. F.

- Southwest Museum. Paper. \$2.00.

ELKANAH AND MARY WALKER, Drury, Clifford Merrill. (Third volume in a trilogy describing the life of early missionaries among Indians of the Northwest.)

- The Caxton Printers, Ltd., Caldwell, Idaho. Illustrated. \$3.00.

FORT CASPAR, Mokler, A. J. (Platte Bridge Station)

- The author, 655 South Park Avenue, Caspar City, Wyoming. Paper. \$1.00.

INDIANS OF THE UNITED STATES: FOUR CENTURIES OF HISTORY AND CULTURE, Wissler, Clark. American Museum of Natural History. Science Series.

- Doubleday, Doran and Company. Illustrated. \$3.75.

INDIANS OF MEXICO, Caso, A. "Religion of the Aztecs"

- Central de Publicaciones, s. a. Avenida Juarez 4, Mexico, D. F. Paper. 75¢. 1937. (New Edition)

MOCCASIN TRACKS, Liebler, H. B.

- Blackshaw Press, Inc. 5 East 20th Street, New York City. Paper. 75¢.

OREGON INDIANS AND INDIAN POLICY, Peterson, E. M. (1849-1871)

- Oregon State System. Mimeographed. 45¢.

WARS OF THE IROQUOIS, Hunt, G. T.

- University of Wisconsin. \$3.00.

PERIODICALS

CLOSING DAY AT INKAMEEP SCHOOL, Hall, M. L.

- Educational Digest, December 1939.

CULTURE THAT WAS AMERICA'S BEFORE THE WHITE MAN CAME, Sequeira, C.

- Christian Science Monitor Magazine. Illustrated. January 13, 1940.

INDIAN BUCKSKIN SHIRT: DRAWINGS AND INSTRUCTIONS, Hunt, W. B.

- Industrial Arts and Vocational Education. February 1940.

INDIAN GOES TO SCHOOL, Thompson, S. H. (Office of Indian Affairs)

- Instructor, October 1939.

INDIAN'S ALTAR TO HIS GOD, Coze, Paul. Illustrated. Dialogue.
- Travel, January 1940.

OCCUPATIONAL ORIENTATION OF INDIAN STUDENTS, McCaskill, J. C.
- Occupations, January 1940.

OTOMI INDIAN MUSIC FROM MEXICO, Gallop, R.
- Musical Quarterly. Illustrated. January 1940.

PIONEERS 40,000 YEARS AGO: FIELD MUSEUM RESEARCHES IN THE MOGOLLON AND SAN FRANCISCO MOUNTAIN REGIONS OF NEW MEXICO.
- Travel Magazine, January 1940.

RED MEN OF GOOD WILL, Shaw, J. G.
- Catholic World, January 1940.

INDIANS REBUILD THEIR LIVES, McNickle, D'Arcy.
Junior Red Cross Journal, January 1940. Illustrated.

It is not a coincidence that this article occupies the leading position in this magazine and is illustrated by pictures of Indian arts on both sides of the front cover.

The writer of the article is an enrolled member of the Flathead Tribe of Montana and is employed as administrative assistant in the Organization Division of the Indian Office. His reputation as a writer is well-established, his book "The Surrounded", having been one of the few outstanding novels of contemporary Indian life.

In a very human way, Mr. McNickle begins his article by citing examples of Indian tribes, such as the Navajo and Seminoles, who have managed to retain their identity, as well as their vitality, even though their ancestral homes and ways of life have been displaced by the white man.

Briefly his comments are summarized below:

Contrastingly, he describes other groups, particularly among the Plains tribes, who "failed to hold their own", when their cultural life as hunters was destroyed.

But the same groups are today reorganizing their lives around projects which were initiated by the passage of the Indian Reorganization Act in 1934. Among those who have found new hope are 600 Mescalero Apaches, who ten years ago, were making no effort to utilize their excellent lands. Within the last three years, Mr. McNickle indicates, their earnings from cattle and sheep have increased six-fold, homes have been constructed and repaired, farms laid out and irrigation measures undertaken. Last year Mescalero families canned some five thousand quarts of fruits and vegetables, the produce of individual farm gardens. He writes in similar terms of the Nevada Indians and the Sioux of the Dakotas.

In explaining how all this has been possible under the Reorganization Act, he ends with the statement, "Paramount in the whole program is a recognition of the right of Indian culture to survive, at least to be given a fair chance of survival. Not humanitarianism alone, but a belief that people are at their best when left at peace in those matters of custom and practice which come closest to them, prompts this attitude."

THE ESKIMO AND HIS REINDEER IN ALASKA, Andrews, Clarence L.

The Caxton Printers, Ltd. Caldwell, Idaho. Reviewed by David E. Thomas, Chief of Alaska Division, Office of Indian Affairs.

During recent years frequent misunderstandings have arisen between white and Eskimo reindeer owners over rights to the range, and ownership of the animals in Alaska. Inasmuch as the Department of the Interior is now purchasing non-native-owned reindeer to establish the Alaska Reindeer Service as an exclusively Eskimo enterprise under the supervision of the Federal Government, the publication of this book is particularly timely.

Mr. Andrews, in his book, sets forth the Eskimos' side of the controversy, as he sees it. Andrews has been a deep student of Alaskan affairs for years, and he has consistently championed the cause of the Eskimo. No one who knows the author doubts his honesty and sincerity, and all admire him for his labors on behalf of the Eskimos. It is the more regrettable that he makes certain statements in his book not founded on fact.

The scope of the book is wider than the title might indicate. Not only does the writer describe his experiences as a school teacher and reindeer supervisor among the Eskimos, but also the Government's work in establishing and operating schools, furnishing medical relief, fostering the Reindeer Service, and acting as guardian and helper to these wards of the nation.

The author includes in his book many interesting tales which are a part of primitive life in Arctic Alaska. The subject is so vast that a volume of this size can touch only the high spots, but his description of life among the Eskimos is authentic and well-written. His presentation of the reindeer situation as it affects the economic well-being of the Eskimos deserves careful study.

It has been estimated that four-sevenths of the total agricultural production of the United States, measured in farm values, consists of economic plants domesticated by the Indian and taken over by the white man.

Some of the mainstays of our present-day diet are foods domesticated and developed by the Indians. They include corn, white potato, sweet potato, kidney and lima beans, pineapple, pumpkin, squash, tomato, cashew nuts, and peanuts.

Twenty-four of our state names are of Indian origin. They are: Alabama, Arkansas, Arizona, Connecticut, Idaho, Illinois, Iowa, Kansas, Kentucky, Massachusetts, New Mexico, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Tennessee, Texas, Utah, Wisconsin, and Wyoming.

The names of the American Republics of Indian origin are: Canada, Mexico, Nicaragua, Guatemala, Peru, Chile, Guiana, Uruguay, and Paraguay.

When Columbus discovered America the Indian population of this country was probably around 900,000. By 1900 this number had dwindled to about 270,000. Today, the population has increased to 351,878.

INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH C.C.C. I.D.

California Indians Build Modern Bridge

A modern cable suspension bridge approximately two city blocks in length, spanning the Eel River at Nashmead, California, has recently been completed by an all-Indian CCC crew.

The purpose of this bridge is to connect the Round Valley Indian Reservation with the little town of Nashmead, a way station of the Northwestern Pacific Railroad, which furnishes these Indians their only means of communication with the outside world. Until this bridge was built, the Indians could reach Nashmead only by boat. Ordinarily, a peaceful stream, the Eel



Indian Crew That
Built The Bridge

River turns into a raging torrent during flood season, leaving behind a path of destruction and loss, and taking its toll in human life.

Spanning the gap of some 500 feet was a noteworthy accomplishment for these unskilled Indian laborers, especially in view of the fact that the approach had to be cut through solid rock for a distance of 285 feet. The country around Nashmead varies from a few hundred feet to some thousands of feet above sea level.

Latest methods were employed in the construction of the bridge. Instead of the old method

At Work On Bridge



of merely bolting the timber joints together, the newly developed Teco split ring connectors were used. The timbers were cut to size, bored, grooved, and then creosoted at the lumber mill. They were then shipped to Nashmead by rail, and from there the job was done by Indian CCC workers, under the leadership of Sam Kendig, an Indian CCC bridge carpenter.

The design of the bridge is somewhat different from that ordinarily found in a suspension bridge. There is but one tower, and that is located on the west, or railroad side of the river. On the east side, the suspension cables are anchored into the face of a cliff.

Despite the fact that many of the men were exposed to extreme danger from start to finish, working from a movable scaffolding mounted on the main suspension cables at an elevation of 50 feet and more above the stream bed, there were no serious accidents of any kind.

The completed bridge is not wide enough for vehicles but serves as a pack trail for men and their animals. The bridge



Modern Cable Suspension Bridge Over the Eel River, California,
Completed by an all-Indian Crew

was designed by Fred D. Hartford, of the Indian Service Roads Division, and the construction work was directed by Allen F. Space, Supervising Engineer.

Now that the Indians of the Round Valley Reservation are able to

travel across the Eel River in safety, even in flood season, only one school will be necessary where there were formerly two. One school was located on the reservation for the Indians, and the other at Nashmead was attended mainly by white children.

Indians Fight Fires in Desert

Forest fires in the desert may seem strange to most people, but they are very real to CCC workers in the West, especially in Nevada where thousands of square miles of brush present a serious fire hazard.

Fires in the past in this state have destroyed hundreds of thousands of valuable range land acres and have been a serious menace to the lives and property of cattlemen and ranchers. The CCC has been called upon continually to help suppress these fires, and with the present lack of rainfall, it is expected that their services will be even more in demand in the future.

Forest Service Cooperates With CCC Fire Schools

To prepare these young men for this battle, the CCC organization, in cooperation with the United States Forest Service, has been conducting schools for fire suppression throughout the state. These schools not only teach the workers how to fight fires, but also teach them how to keep the fires from attacking the fire fighters themselves. It is felt by those conducting the schools that it is as important for the employees to know how to protect themselves in fire fighting as it is for them to know how to proceed in putting out the fires.

Recently a fire school was conducted at the Indian CCC camp on the Pyramid Lake Reservation, Carson Agency, Nevada. This school was attended by fifty Indian workers and was conducted by officials of the Toiyabe National Forest with the help of the CCC personnel. At the school an actual brush fire was started and each man was given

an opportunity to put into practice proper fire-fighting methods. After the brush fire lesson, the men were grouped in a large circle and theoretical fire-fighting problems were discussed. The meeting closed with talks on first-aid and the prevention of burns and injury.

Indians Make Ice Shelters To Protect Fish in Wisconsin Lakes

As a conservation measure to protect the fish in the lakes near Keshena, Wisconsin, Indian CCC employees have built fish mats or shelters, as a winter project. These mats are constructed on the ice. They consist of logs lashed together with wire and then roofed with brush. A stone crib made of logs is then added and this is filled with rocks which will sink the mat to the bottom of the lake. When the shelters are completed, the ice is cut through and the structure is sunk to its location.

The purpose of building the mats is twofold. They provide shelter

for fish when spawning and offer protection for the fingerlings from other predatory fish. In this way, propagation of fish is facilitated, particularly in barren lakes where there is little shelter offered at the shore lines. They also offer protection and shelter for food items for the fish, such as scuds, various species of stone flies, mayflies and bugs, fresh water shrimps, crayfish, and other aquatic insects.

Early experience in the building of fish mats led to a revised practice in their construction. Some of the first ones were built of yellow birch, poplar and other woods which were favorites of beavers, with the result that these animals appropriated them and carried them to their own shelters. The beavers are not, however, interested in such woods as pine and oak, so that has solved the problem.

Building Stone Crib Fish Nets
At Keshena, Wisconsin.



First Aid Saves Navajo's Life

While walking near camp at Lukachukai, Arizona, on the Navajo Reservation, Paul Notah, a CCC worker, was bitten on the foot by a rattlesnake. Prompt first-aid treatment was administered by his foreman, Stanley Thomas and two fellow employees, before he was removed to the Indian Service Hospital at Fort Defiance. This action undoubtedly saved the young man's life.

The widespread first-aid program of the CCC-ID on the Navajo Reservation has shown results many times before, but this snake bite treatment applied by the Indian foreman and his helpers is an outstanding example of the need for this training. More than five hundred CCC-ID employees have received American Red Cross first-aid certificates. (This item was submitted by Ned Campbell, Navajo CCC-ID enrollee.)

Coming Soon

By F. W. LaRouche

So much excellent magazine material has been received during recent weeks that "Indians At Work" has been compelled by space limitations to defer publication of a large number of interesting and pertinent articles. This is a rare circumstance which seems to indicate that both the quality and the quantity of Indian material are steadily improving and because this deferred material is as good as it is, we offer a partial preview of articles, reviews and miscellany scheduled for publication in very early issues of the magazine:

Felix S. Cohen, an Assistant Solicitor of the Department of the Interior, with special knowledge and cognizance of Indian matters, has written a comprehensive article entitled, "Indian Rights and the Federal Courts", published by the Minnesota Law Review and reprinted in a 200-page pamphlet. A commentary on this work will be published soon.

D'Arcy McNickle, author, Indian, and an Administrative Assistant in the Office of Indian Affairs, will present his impressions of "Indian Arts in North America", perhaps the most significant and timely volume ever published on this subject. It was sponsored by the Indian Arts and Crafts Board of the Department of the Interior, written by Dr. George Valliant, and financed by the Rockefeller Foundation. Dr. Valliant is Curator of Mexican Archeology at the American Museum of Natural History, New York City.

The Civilian Conservation Corps celebrates its seventh anniversary this year and in honor of that event the Indian Division of the CCC notes the milestones. An article, on which many members of the Division collaborated, will be published soon.

"Writing and the Aleuts," also to be published soon, is a story of the development of the Aleut language, prepared by J. Ellis Ransom, Community Worker at Stevens Village, Alaska, and inspired, Mr. Ransom remarks, by an article in the October 1939 issue of "Indians At Work" entitled, "Indians Have Few Written Languages."

From Yuma County, Arizona, comes a story on a 600,000-acre conservation project designed to preserve one of the few remaining native habitats of the Big Horn Mountain sheep. It too is scheduled for an early issue.

Navajo Agency will contribute, through John C. McPhee and Milton Snow, a number of unusually interesting and human stories of people, projects and progress.

And the Washington Office, with the help of many delegations of Indians and Indian Service workers, will offer some highlights and sidelights on the outstanding matter of business transacted here by tribal groups.

Special Note: Demand for copies of the map of Indian areas, published some months ago by the Washington Office, have been so numerous and so continuous that it has been reprinted on the back cover of this issue of "Indians At Work" as a service to readers and others who may wish to use it.

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INDIAN TRIBES, RESERVATIONS AND SETTLEMENTS IN THE UNITED STATES

1939

DEPARTMENT OF THE INTERIOR

HAROLD L. IODES, SECRETARY
OFFICE OF INDIAN AFFAIRS
JOHN COLLETT, COMMISSIONER
LEO W. LAROCHE



The principal Indian tribes and many small bands of Indians in the United States are located on reservations, protectorates and other communities, as shown here. In addition there are 23,935 Indians and peoples in Alaska.

Compiled and drawn by
Sam Atkinson. - Canada